

The South African Outlook

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The South African Outlook

One begins to feel the force of the old Christian phrases as one comes to be haunted by the thought :
Someone has died for me. —Gilbert Murray.

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An Outstanding Conference

The Conference of Church leaders convened by the Federal Missionary Council of the Dutch Reformed Churches met in the Voortrekker Memorial Hall, Pretoria, from 17th to 19th November, for the purpose of considering "The application of Christian Principles in our multi-racial land, with special reference to the extension of the Kingdom of God amongst the non-European people of South Africa." More than 150 delegates and observers attended, representing all the major Protestant Churches and missionary societies in South Africa. Every church and missionary society which was invited to send representatives did so.

Foreign representatives included missionary boards or councils from the United States of America, Germany, the United Kingdom, Sweden, Finland, Norway, France, Switzerland and Scotland. In all, twenty-eight English and foreign religious bodies were represented, as well as the six Afrikaner churches and the five Afrikaner mission churches.

The chairman of the conference was Prof. G. B. A. Gerdener of Stellenbosch.

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Object Achieved

It can be said at once that the conference greatly achieved

its object. To many its chief value was that, in a suitable non-propagandist atmosphere, it provided a forum for making known the view-points of Afrikaner, English, Continental and American churchmen and missionaries working in South Africa. These view-points were frequently diverse, not only as between Afrikaans-speaking and English-speaking bodies, but even among individual representatives of the bodies themselves.

In all, thirteen papers were delivered. Translations of these in both English and Afrikaans were provided and were sent to the newspapers of the country, which published large extracts from them. Every major address was followed by discussion, but discussions, although recorded, were not reported to the public, so that all would have a sense of freedom in expressing opinions. The discussions were notable for their frankness in the exchange of views, but a major impression created was that the conference was composed of men who were prepared to listen patiently and respectfully to views honestly held, and to seek some common ground of understanding, and, if possible, of action.

Dr. Gerdener, in welcoming the delegates, expressed the hope that the conference's difficult but supremely urgent subject would be tackled in an atmosphere of "grace and truth." He declared that if the conference had no other result but to get to know each other and the true facts, then the coming together of the delegates would be worth while. "It is not necessary that everybody should agree ; even if we disagree we should, with the retention of personal conviction, believe that others are also honest." The hope thus expressed was remarkably realised.

It can be said, without invidious comparison, that on the whole the papers of the Afrikaans-speaking representatives were abler and more comprehensive than those of their English-speaking opposite numbers. They embody views that may sound unfamiliar to some, but many of which cannot be summarily dismissed.

The organisation of the conference reflected the highest credit on those responsible for the arrangements. The housing of the delegates mostly in one hotel, and the personal contacts at tea and other intervals afforded ample opportunities for better understanding and the informal comparing of views.

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A Wider Conference

The conference was plainly stated to be a prelude to a wider multi-racial conference to be held next year.

It is our intention to publish in our columns many—probably all—the papers delivered at the conference. We would ask our readers to give them the serious consideration they merit.

We begin this month by publishing the opening address of Professor B. B. Keet of Stellenbosch.

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UNO's Commission on Apartheid.

The commission appointed by UNO to study South Africa's racial policies appears to have done its best to justify its appointment, at any rate as far as the criterion of quantity is concerned, for it has produced a report of some 180,000 words—which are a few thousand more than are contained in a year's issue of the *Outlook*. It is difficult to believe that voluminousness on such a scale can really add much to the weight of the report. It rather suggests that the commission was perhaps over-anxious to adopt as much as possible of the evidence submitted to it, (which in the circumstances was mostly in criticism rather than in explanation or defence of South Africa's ways, and therefore only half the story), and did so without much endeavour to sift or discriminate. Whether that is the case or not—and we have not had an opportunity of studying the report—it seems a little unfortunate, in view of the human importance of its subject, that it should have invited quite so obviously the unkind criticism that the mouse has produced a mountain.

Officially South Africa has stood by its conviction that the whole thing is illegal in terms of UNO's own charter, and this has precluded her from making any categorical reply to the accusations found in the report. Certain general comments by her chief representative have charged it with much prejudice and many serious inaccuracies. The criticism may be perfectly just, but it is important that South Africa should realise that when all the errors and over-statements which the report may conceivably contain are removed there will still be a good deal left which does merit criticism according to the standards of today. Even the fact that this criticism lacks somewhat in persuasiveness when it comes from countries cherishing conditions at least as objectionable does not exempt us from the duty of dealing with this residue of inequity. "The weakness of South Africa's case" says the *Star*, "is simply the weakness of South Africa's case," and the matter of the invalidity of UNO's action does not really touch that at all. There are too many facts which are both discreditable and undeniable, for all that there is much to be said on the other side. Supposing that the entirely unlikely happened and UNO accepted South Africa's argument and admitted its own incompetence in the matter, it would no doubt be

hailed in this country as a victory, but unless we were prepared to put things right at home it would have no value or merit. It may not be UNO's business to pillory our shortcomings, but it is certainly ours to remedy them—or else lose credit, both moral and material, in the eyes of the world.

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A difficult Decision.

The recent Synod of the Dutch Reformed Church of the Cape Province was called to consider the future of its work in Nigeria and to come to some decision about it. It is a very considerable work, arising indirectly out of visits paid to South Africa in 1907 and 1911 by Dr. Karl Kumm in the course of his campaign to seal off the continent of Africa south of the Sahara from the advance of Islam by means of a chain of missions across the Sudan.

There was considerable divergence of opinion about the course to be followed. Many were impressed by the relatively high cost of the mission, the difficulties of adequate contact with so distant a field, and the call from new fields said to be open to the church in the Union. They were of the opinion that there was a good chance of being able to find some body to which to transfer the field in Nigeria, perhaps to the Christian Reformed Church of America, or the "Gereformeerde" Church of Holland, or to the China Inland Mission now seeking fields for its workers withdrawn from China. Others looked at the matter differently, recalling how God had led the church to that field, the progress of the work under His good hand, the approach of the time for establishing an independent church, the offers of service received in recent years, the confidence of the Tivi people, the happy collaboration with the administration, and, not least, the eagerness of the missionaries on the field to continue.

After a serious and moving debate it was resolved by 356 votes to 199 that cooperation should be sought with some other Reformed church or sympathetic society with a view to the ultimate handing over of the work, and that in the interests of economy efforts should be made to consolidate the work and make it independent, the mission committee of the church being empowered to deal with the whole matter.

Many friends of the church and of the Sudan will regret the decision, though not questioning the sincerity behind it. It has been such a good thing for the church to have this distant outpost in the front line against Islam, and there is no doubt that the missionaries of other bodies in that field have got much benefit from their contacts with their colleagues from South Africa. Time will, no doubt, show the rightness or otherwise of the resolution, but in the meantime it is much to be hoped that the fact that the suggested transfer is on the horizon will not insensibly tend to lessen interest in the work and thus weaken its impact on

one of the real strongholds of heathenism just when victory is appearing.

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The Ban on non-Union African Students postponed.

We welcome most sincerely the decision of the Minister of Education to postpone for a period of five years the full imposition of his unfortunate ban on extra-Union African students. It argues at least some appreciation of the hardships involved in the interdict, and it gives reason to hope that time may enable the Minister and his advisers to appreciate more clearly the unfairness of it, particularly in regard to students from Basutoland wishing to enrol at Fort Hare which they have always and justifiably regarded as in part their own college and the highest level of their own educational system. We understand that there is to be a period of grace and that, subject to certain conditions, students from outside the Union may be accepted for enrolment at Fort Hare and the Durban African Medical School up to the end of 1958. This is surely a very wise decision. It will be interesting to see what are the conditions involved.

* * * *

A wholly admirable Award.

Universal acclaim has greeted the award of the Nobel Peace Prize to Dr. Albert Schweitzer of Lambarene. The worlds of theology, of philosophy, of medicine, of music in general and of Bach-lovers in particular, of organists and organ-builders, of lovers of Africa, and of the whole Christian missionary enterprise have shared a deep feeling of gratification in regard to this most excellent selection and have agreed that in making it the Nobel Trust has indeed honoured itself.

For himself he would doubtless claim no more than that, like another great pioneer, he is simply constrained by the love of Christ and therefore no more living unto himself. But how fully he has demonstrated in himself what it means in humility and faith to serve Him who is the Way, the Truth, and the Life. He has impressed himself upon his age as the incarnation of the way of service, of the passion for truth, of the love and service of life.

His own reaction to his high award is typical. His prize is to be devoted to the development of his leper colony at Lambarene. He has told us that in seeking to find his work in life he began from the thought, "I am life that wills to live in the midst of life that wills to live." And since his will was sincere and his loyalty to Christ single-hearted, he has shown the way for us all, especially to us in Africa.

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To guide African Education in the Union.

We understand that Mr. F. J. de Villiers, until recently Chief Inspector of Native Schools in the Cape Province, has been appointed an Under-Secretary in the Native

Affairs Department with a view to taking charge of the new staff which is to guide Native Education along its new road. The appointment appears to us to be an excellent one and we would tender to Mr. de Villiers our congratulations on being entrusted with this immensely important task and wish him the highest success in it. He is a man who knows what it is to have to get education the hard way, who is a realist in regard to his problems, and one whose convictions as to the necessity for a Christian foundation for all education worthy of the name are clear and compelling.

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Dr. Edgar Brookes.

The news that Dr. Edgar Brookes has accepted appointment to a professorship at the University of Natal is most welcome. We assume that it means that his health is happily so far restored as to enable him to return to active work, and while as a member of the Senate representing African interests his service was outstanding and contributed to the deliberations of that not always august and well-informed body a spirit, a dignity, and a full mind that added greatly to its effectiveness, many will feel that in returning to the work of teaching and to personal contact with young minds in training he will surely make a more enduring contribution to the future welfare of South Africa. The strength of a university lies in the vital personalities on its staff.

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The Human Rights Pledge.

A very significant action by the British Government was figured in the South African Press recently, though with considerably less attention than its significance for the African continent merited. Britain has informed the Council of Europe that she will extend the provisions of the European convention for the protection of human rights and fundamental freedom to forty-two of her overseas territories. These include the African or near-African countries of Basutoland, Bechuanaland, Gambia, the Gold Coast, Kenya, Mauritius, Nigeria, Northern Rhodesia, Nyasaland, Seychelles, Sierra Leone, Somaliland, Swaziland, Tanganyika, Uganda, and Zanzibar.

It follows from this that the peoples of the High Commission Territories, as well as of all the other Britain-controlled areas in Africa, are to get something which South Africa has been quite unwilling to grant to her Africans. In actual practice this will hardly mean as much as it may be thought to mean, but the decision is an indication of an attitude which will be highly esteemed and may well tend to isolate still more markedly our ways of doing things and our unwillingness to subscribe to any such pledge. It is, moreover, a new element to be taken into account in any discussion of the absorption of the High Commission Territories by the Union.

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Conference of Church Leaders—Pretoria, November 17th, 1953

OPENING ADDRESS

By Dr. B. B. Keet, Theological Seminary, Stellenbosch.

(A translation, approved by Dr. Keet, of the original paper which was read in Afrikaans).

INTRODUCTION

THAT I may speak the introductory word at this important gathering is indeed a privilege—but also a great responsibility. If we were not an assembly of Christian Churchmen I would have felt hesitant about doing so, but since we are, I welcome the opportunity; and I am convinced that the bond binding us together in Jesus Christ is stronger than the divergences of opinion that tend to rend us asunder. This bond will enable us—in spite of the differences which are bound to appear as we proceed with our deliberations—to bear with one another in a spirit of charity and make it possible for us to understand each other's point of view and so reach unanimity (“mekaar kan vind.”) It is certainly high time that the Churches should endeavour to present a united front in a world which is becoming more and more aggressively antagonistic to Christ and His Kingdom.

I take it for granted, then, that the purpose of this conference is, *firstly*, to explore the possibility of finding a common approach by what for the sake of brevity I shall call the Afrikaans and English churches, to the problem of our attitude towards the coloured peoples of our land. That there are differences of conception cannot be denied—differences that become very apparent in our ecclesiastical practice. Whether these differences are so great that there can be no thought of co-operation between us, will become clear at this conference. Personally, I do not think that this will be found to be the case.

Secondly, I wish to remind you that in our discussions we are primarily concerned with matters affecting *the Church*. Political, economic, social, and other implications will follow and are dependent upon them. It would, in other words, be futile for us to try and point the way that should be followed with regard to race relations in other spheres, if all is not well in our own. If, therefore, we can reach an understanding with regard to these matters *in the Church*, their further application in other fields will naturally follow.

ANALYSIS OF THE SITUATION

It is not necessary to emphasize that in discussing the subject of our conference we have to do not only with South Africa's greatest problem, but also with one of the greatest world problems of our time. The relationships between

racess (nations, peoples) are presenting the greatest of difficulties. Strife and war follow on the clashes that result therefrom and here in our own fatherland, where we have an accumulation of racial tensions greater perhaps than anywhere else, the explosive situation is continually on the point of eruption. The most important question which can engage our attention is not what the relationship between English-speaking and Afrikaans-speaking South Africans should be, but to determine what the relationship of ourselves *as* Afrikaans-speaking *and* English-speaking Christians should be towards the coloured races of South Africa. Because I believe that very little progress can be made in any matter of this nature unless we have before us a clear picture of the situation, I shall endeavour to give, in a few words, a brief analysis of the position in which we find ourselves.

Fortunately, it is not necessary to describe it. We are, all of us, aware of the unhappy relationship between white and coloured, and we daily experience the strain thereof. I, therefore, assume complete awareness by all of us of its existence. To understand, however, how racial feeling and race prejudice have originated with us, we must turn back the pages of history and think of the time when the white man first came to South Africa.

When Jan van Riebeeck planted the first white settlement on South African soil he came into contact with a heathenish and barbarian people, and the further the colonists penetrated the interior the closer they came into contact with barbarism. The first clashes that came were clashes between culture and civilization on the one hand, and absence of culture or a very primitive culture and barbarism on the other. To resolve these disparities there was only one way possible, namely, the conversion of the heathen to Christianity and so to bring about their civilization. Originally there was no colour feeling as appears from the fact that marriages and extra-marital relationships between whites and coloureds were fairly common. Gradually, however, the results of such unions, owing to the great disparity in the culture and civilization of the peoples concerned, became apparent, and such unions began to be disapproved of.

Later in history, and especially during the Great Trek, the contacts between white and coloured were simply a continuation of the first meeting. Everywhere the pioneer

came across races that lived on a very low scale of civilization. No wonder then that the great difference in civilization became synonymous with a difference of colour, and that the clash of cultures resolved itself into a clash of colour. Hence the so-called traditional apartheid policy of the Afrikaner, which, he avers, saved him from a mingling of colour and blood. What he really means is: from a mingling of his christian civilization with a heathenish barbarism. The maintaining of a white colour became synonymous with the preservation of Christianity and white civilization. Christianity came to be identified with the white races and heathendom and barbarism with the black masses. In the above I think we find sufficient explanation of the emergence of colour feeling and colour prejudice on the part of the entire white community in our land. If this is so, then it is our first and principal duty to remove this great misconception. Even if it be true that the white races were the bearers of our western civilization ("kultur"), it remains equally true that the coloured races of the world were civilized long before the white. In any case the identification of colour with civilization is not correct and it cannot be held that there is any essential connection between them.

If we merely look at the terms in general use in every day life we shall realize how deeply this impression has penetrated. We speak of the "black danger" and of a "black flood" that threatens to engulf our "white civilization." We fight for the retention of our "white civilization," sometimes also of "our Christian white civilization" when in reality we mean true civilization as against barbarism or the lack of Christianity in whites as well as coloureds. Even in our legal enactments for the protection of our so-called "white" civilization the mark of Cain is emphasized, for example by the ban on mixed marriages, that is, not marriages between believers and unbelievers, Christians and heathen, but between white and non-white. So also the prohibition of extra-marital relationships, not between white and white or between coloured and coloured, but only between white and coloured; and then we call it the Immorality Act. What an irony! What is a crime where there is a difference of colour is not a crime where there is no difference!

Meanwhile we forget how those must feel who through no fault of their own, are born with a dark skin. We treat them as if they had chosen their own ancestors. The slightest sign of a "touch of the tar-brush" is sufficient to make one suspect, however noble one's character may be. One of the near-white coloureds, who was equally ill-at-ease amongst whites and coloureds said in his despair: "Did I sin that I was born so?" Years ago the seriousness of the whole position was sketched in a touching way by one of our Dutch Reformed Native Pastors at a Committee meeting of the Students' Christian Association. "If

we take it for granted," he said, "that Jesus Christ was a white man and walked through the streets of Stellenbosch today, I as a native would not have the temerity to join His company." And then he turned to us whites and asked: "And you, would you have had that liberty if He were a black man?" I think we still owe him an answer.

When I recently discussed this matter with an earnest Christian his observation was: "O! why did our dear Lord not rather make us all white?" My answer was the reply which one of our Chaplains gave during the war to an indifferent and anti-Christian man who asked: "Why does the Lord not make an end to this 'bloody' war?" He answered: "The Lord did not begin this 'bloody' war, so why should He end it?" The fault lies with us, not with the Lord. And that the existence of this "colour caste" is not confined to non-christian became very clear to me when I read in the last issue of "*Op die Horison*" a very able and instructive article in which the writer describes the relationship of the white missionary to the mission church. In that article three or four cases are mentioned where white missionaries were greatly embarrassed because, owing to unavoidable circumstances, they had to be ordained by a coloured minister. One is tempted to ask why should it be embarrassing when something must be done which derives its legitimacy not from the colour of the skin of the man who does it, not even from his ability or education, but from his competence and calling? I have quoted these instances because I believe that the first essential in the whole situation is that we must be sincere and honest. It is natural and understandable that we should try to explain that the origin of separate churches can be accounted for solely by our concern for their distinctive and independent development ("eiesoortige en selfstandige ontwikkeling,") but we deceive only ourselves. Colour-feeling has played a great, if not an overwhelming, part here. Especially with reference to our Cape Coloured churches, where there is no difference of language, culture or creed, but only of colour, I agree with the late Dr. Andrew Murray who said in our Synod of 1857 that concessions had to be made to human frailty; and we who in later years have sat down to Holy Communion with Coloured people, know that it is not only concern for their spiritual welfare that urged the formation of a separate church! I condemn nobody. I merely desire that we should face facts for it is in colour feeling, or if you prefer, in the ordinary human relationships, that our greatest problem lies. And what I say here affects not only the Afrikaans-speaking community but also the English-speaking. In his reply to Minister Eric Louw's accusation that even the English churches would not allow coloured children in their private schools for whites, Archbishop Clayton acknowledged that there are circumstances in which account must be taken of strong prejudices.

THE PRINCIPLES

To come to our agenda, I find myself in complete accord with the points for discussion set forth therein. To start with, we find, as it should be, the question of the fundamental Christian principles on which we must base our arguments. This is the first and most important of the subjects for discussion, and let it be perfectly clear that if we cannot find agreement here we may as well pack up and return to our homes, for it would be impossible to proceed a single step further. Indeed there is in the church of Christ only one question of vital importance overshadowing all other questions and that is : what is the message which the Church must bring to a world lost in sin and misery ? In this instance, what is its message with reference to the relationship in which nations and races stand towards each other ? Here we must have firm ground under our feet otherwise it will be futile for us to discuss the application of these principles ; for if we have no clarity about the principles themselves, how shall we be able to answer the far more difficult question of their application in our multi-racial society ?

Fortunately, we agree that there can be no doubt about the essential unity of the church of Christ. There is no doubt about this, for if we had to deny it, we would also have to deny our common humanity, common depravity and our common redemption in Christ. Now this unity is certainly not a uniformity but an identity in the midst of diversity. It is a unity in diversity and a diversity in unity. If either of these is lacking, we shall no longer have the organism of the body of Christ, but either an artificial uniformity with no beauty in it, or a diversity which resolves itself into contrasts, where the bond of perfection—love—is wanting, and which will speedily lead to antagonisms and conflicts (1 Cor. 12). It is possible for us to emphasize the one aspect at the expense of the other, and so arrive at a wrong and distorted conception of Christian unity. But the danger is, not forsooth that we shall forget the diversity—it obtrudes itself on all sides. With us in South Africa the danger is that we forget the unity and emphasize the diversity in such a manner that we cannot see it as anything but “apartheid”—separation. Personally, I believe that our brethren who want to maintain “apartheid” on biblical grounds are labouring under this misunderstanding. They confuse apartheid, which is an attitude of life, with a diversity which includes unity. Christian unity, I know, will include diversity but it must never be seen as separation ; and “apartheid” is separation. If it is so seen, all sense of unity will be lost, unless there is a continual seeking for contacts. I do not think it is necessary at this stage to consider all the evidence of Scripture. The mere fact that Christian theologians of all schools of thought are unanimous that separation cannot be the model for a Christian community, ought to be sufficient for us. In

reality there is only one apartheid known to Scripture, and that is the separation from sin, not from our fellow human beings, least of all from our brethren in Christ, for in Him there is not Jew and Greek, circumcision and uncircumcision, barbarian and Scythian, slave and free, but Christ is all and in all. I do not believe that anything may bring separation here. Of course, there are certain practical circumstances which may stand in the way of full realization of Christian unity such as geographical factors, language, culture ;—or differences in dogma, church government, and liturgical matters, but how can difference of colour, how can even differences of social standing be adduced as sufficient reasons why these should be organized on a basis of separation ? If this were to be so we would be having different churches for the different classes in society : for rich and poor, learned and unlearned, employers and employees, aristocrat and commoner, and so forth. The very diversity of needs is the occasion for the exercise of Christian charity so that we can “bear each other’s burdens and so fulfil the law of Christ.” It is this unity which must be revealed, “so that the world may believe.” A Church that wants to build on the foundation of gentility is predestined to die. This at any rate is the ideal of a new testament Christian community and even if we cannot immediately reach that ideal it should remain the ideal. If I endeavour to let the church conform to reality, reality becomes my norm ; in other words I deny the Christian ideal. Then the further possibility arises that I may want to justify my standpoint from Scripture, something that can be done only through the wrong use of Scripture. As long as I have to apologize for shortcomings in practice there is a possibility of reformation, but as soon as the practice itself becomes the norm, the condition becomes permanent. For this reason we can never be satisfied with the prevailing conditions. We must hold the ideal clearly before us—and also the possibility of a development which with the blessing of God will bring together what has been rent asunder by sin. Or do we perhaps believe that colour prejudice is not a sin ?

THE APPLICATION

If these things are so—and I should have to alter my entire conception of the Gospel of Christ if it were not—a further question arises : why not apply this principle forthwith and take the stand for absolute equality and equal treatment of all without any discrimination whatsoever ? This is a question with regard to which there is a considerable difference of opinion. Allow me, therefore, to put the matter as I see it ; this may help us in our further deliberations.

Christianity is an idealistic religion but it is also the most realistic of all religions, because it recognises the whole sinful situation in which man lives. In his natural state he is

not good, but bad,—a sinner. This is the harsh reality acknowledged and accepted by Christianity. For this reason also, we believe that no change can be brought about except through a new birth; but when we make this assertion we do not imply that sinfulness is the attribute of the unbeliever only, and holiness that of the believer. On the contrary, we admit that sin is not only ever present in the believer, but that his guilt is so much the greater because, though aware of a better way, he is unwilling to follow it. It is therefore we believing Christians who in the first place must confess our guilt before God if we desire better relationships. Who other than the man that believes can come to the true confession of sin? Here lies our greatest need. We must continue in prayer that it may please God to work in us a change of heart, so that we may become free of the unreasonable—not to say the unchristian—racial feeling from which we suffer.

Judgment can start at no other place than the house of God. The Church of Christ may not remain indifferent to a fundamentally wrong conception, however firmly it may be embedded in our very structure, for then it would miss its calling. And if the Church must, for practical reasons, nevertheless take account of an existing position, then this accommodation must be seen clearly as a temporary measure, a measure adopted only as the better of two evils. It can be justified only on the ground that the ultimate goal may be missed if we proceed over-hastily to reach it. The goal itself may never be lost sight of.

In the meantime it is obvious that such a change cannot be brought about immediately. If we all of us and at all times were really Christian in all our actions, it would have been possible, but now it can be reached only step by step, sometimes after failure and disappointment.

Under present circumstances, *apartheid* cannot be unreservedly condemned. Its fruits which can be seen so clearly in the growing independence and development of our Coloured Churches are proofs that God's blessing has been resting upon it, but this is no proof that it is the ideal or that there is nothing better.

What may seem satisfactory in practice today, may be detrimental under changed circumstances to-morrow, and circumstances are changing rapidly. For this reason we must seek contacts. We must seek to open doors, not to close them and we must do this not in a spirit of accommodating concession with condescending patronage, but as a demand made by our Christian principles.

We do not know how long it will be before all discrimination on the ground of colour will have disappeared, but this we can know, that we are moving along the right lines.

The only alternative is to consider the present state of affairs as permanent and so proceed along the lines of ever increasing estrangement; indeed, in this life we cannot do much more than choose the direction we want to follow.

(R. Welsh uses this arresting expression: Attitude is Destiny) and the question that affects us particularly is: Whither are we looking, in what direction are we moving? Towards separation or towards unity? One word more in this connection. In this address I have been speaking exclusively in so far as the Church is affected. If the Church realizes her calling in her own sphere of action, her witness in the other spheres of action—political, social, economic—cannot be essentially different. The Church is not called upon to conform to prevailing conditions, but to take the lead.

If, therefore, it is true, as has sometimes been stated, that the State has followed the lead of the Church in its policy of separation, then the time has now arrived for the Church in accordance with the principles of the Gospel, to lead the State in the direction of unity.

IN THE DIRECTION OF UNITY

This does not mean, as has so often been erroneously stated, immediate equality; but neither does it mean perpetual subordination. Surely, inequality, which is undoubtedly seen in all spheres of life, can never be used as an argument for permanent subordination. Such an argument would be an echo of the pleas in defence of slavery, of former years. We so glibly refer to our calling as guardians of the primitive peoples entrusted to our care. The comparison is very true and illustrates our relationship as the stronger ones who are responsible during the formative period for those that are still at the commencement of their development, but then we should not be amazed when the child begins to reach the state of maturity and perhaps even surpasses the parent. This should be a cause for pride in the guardian!

Admittedly, it may be very dangerous to give rights and privileges which can be misused, but these are dangers that beset every civilization when it comes into contact with barbarism or semi-barbarism, and they must be guarded against. The question arises, however, whether we are not viewing the position in the wrong light. Is it really a conflict of colour, or must we see it as a conflict of values where the opposing groups are not whites and non-whites, but a Christian civilization over against barbarism; a conflict where white and non-white stand side-by-side, in a war which after all is the only one worth waging?

I refuse to believe that it is beyond the range of possibility in the sphere of politics for our statesmen to devise ways and means whereby their inalienable rights can be secured for all, without endangering the preservation of our spiritual heritage.

CONCLUSION

May I in conclusion utter a word of warning against a tendency which has become stronger in recent times? I refer to the tendency to dub all those who, from a Christian

conviction, are trying to secure for every human being rights of freedom and opportunity for development to the utmost of their potentialities, to dub them, I say, as sickly sentimentalists, humanistic liberals, protagonists of absolute equality, or just "Kafferboeties." Yes, all these epithets are hurled at them. My Bible teaches me that God is no respecter of persons and that His compassion is for the miserable, the underprivileged, the neglected children of the human race. Surely, the Gospel, though far more than mere humanism, is founded on the compassion of Him who gave His life for all peoples and nations, and cannot be inhuman. To love God above all, and your neighbour as yourself—on these *two* commandments hang all the Law and Prophets. Forsooth, there is no way to God that bypasses my neighbour (Parable of The Good Samaritan!).

And while we mention Liberalism, let us be careful not to give offence to any child of God—as for instance when we describe the desire of believers from non-white groups for spiritual communion with whites as merely inspired by liberalistic tendencies reaching after equality. I wonder whether we can ever become fully aware of the great spiritual hunger in more than one of them. And we, from whom

they seek strengthening, push them away or do not worry ourselves about them. The relationship at present existing between white and coloured Christians can well be described, as a cynic has dubbed it, as the Firm of "Brethren in Christ, Limited!"

My Brethren, from whatever angle we approach the matter, the way we must go is exceedingly difficult. We shall often be tempted to say 'impossible,' but the Gospel calls us to do the impossible because our strength is not our own but from Him with Whom all things are possible. It must begin with us here, and from here it must permeate the Church of Christ in our land. It may be that this is the last chance we shall have to promote the coming of the Kingdom of God in our land. There are powers of Darkness seeking to exploit the present situation and they have had a measure of success. If you ask me: "Do you think we shall ever be able to convince our people of this?" my answer will be, "Only after we have begun to be obedient." If we obey God there is no limit to what He can accomplish through us. Then it may be that a glorious surprise awaits us, and that it will come far sooner than we with our human calculations considered possible.

A Statement on Public Questions

By the Conference of the Methodist Church of South Africa.

THE Conference has noted with grave concern the continued deterioration in race relationships which the past year has witnessed. It is confirmed in its conviction, so often expressed, that the problems which confront us will never be solved apart from the power of the Christian faith and the application of the Christian ethic. These values must become the determining factors in South Africa's racial policy. The mind of the Conference is expressed as follows:

1. In the application of the principle of *Apartheid* through successive legislative acts the sacredness of personality and the potentiality of men and women as individuals are ignored. Differentiation is mass differentiation on the ground of colour alone. In such circumstances injustice is inevitable.
2. The Government has found it necessary again and again to amend its own *Apartheid* legislation. These modifications constitute in part a tacit admission of the fact that the non-European is already an integral part of our general population and essential to our economy. Failure openly to recognise this fact has led to a form of *Apartheid* which operates just so far as suits the needs of the European. Any benefit to any racial group which might be held to result from this situation is more than offset by the sense of resentment and frustration which is aroused in those whose destiny is decided by the acts

of a legislative body in which they have no effective representation.

3. The scales are heavily loaded against the non-European communities who comprise the bulk of our total population and the present legislation works restrictively on them alone.
4. The Conference appeals to the Government to acknowledge and respect the human rights of all sections of our population, particularly in such vital matters as the acquisition and ownership of property in freehold, the right to trade, and the right to be educated along accepted lines now prevailing, and thus to open the door to the realisation of the legitimate aspirations of every racial group. The Conference is convinced that statesmanship on the highest level must be characterised by sympathy of attitude and generosity of action towards the under-privileged. This would have immediate effect in increasing the general happiness and contentment of our whole population. In making this appeal the Conference declares that it seeks to serve only the highest interests of all the people of our country among whom our Church lives and works as an indigenous Christian community.
5. Speaking in the name of an inter-racial Church the Conference gladly recognises that, in the words of an earlier declaration, "We are being called in these days

to demonstrate to the world the power and spirit of a multi-racial fellowship within the Church based on the unity which results from common membership of the living Body of Christ which knows no racial barriers." The Conference renews its former pledge as follows:

"We resolve by the help of God to make it our purpose to achieve such a unity both in the inward and invisible

spirit and in the outward and visible manifestation; and to that end we dedicate ourselves as a Church of Jesus Christ. We set ourselves with patience, care and loving-kindness to prepare the minds of our people of all races within the Church to embrace this ideal, to accept its implications, and to work for its realisation."

The Unfraternal Brethren

IN his travels with a donkey in the Cevennes, Robert Louis Stevenson visited a Trappist monastery, the silence of which made a great impression on him. Later, in his poem "Our Lady of the Snows," he speaks of "the unfraternal brethren" who pass their lives in silence. It may be that in the community of spirit which ideally should prevail at such a place there may even be a comradeship of silence, but in the Union of South Africa the silence which is beginning to fall between the component parts of the population is relieved by no spiritual community. They tend to speak more and more of one another and less and less to one another. Even in Parliament the contacts in the Lobbies and at the Sports Club tend to become superficial. It is not often that one finds really deep friendships cutting across the lines of race, language, and party. South Africans meet in the deeper sense less and less and the aim of some at least is to make such meetings still more rare. What a contrast to the high hopes of Union—what a contrast to the practice in Parliament in the early years after Union! It is true that in those days the Afrikaner was generally willing to speak English and thus there was a common medium for discussion. The silence that has fallen in the deeper places of South Africa is partly at least the fault of English-speaking South Africans who have not troubled to master the Afrikaans language. There it has been a matter of thoughtlessness, unimaginativeness, and laziness, mixed perhaps in the early days with some superiority. On the other side, Nationalism has tended to make the separation a matter of stern and earnest purpose. We ask whose fault it is. C. S. Lewis, in his "Screwtape Letters," makes his devil suggest that the question, "Whose fault is it?" is the most genuinely diabolical contribution to any difficult situation. What matters much more than the distribution of blame is to see how things can be put right.

If this is so between white and white, how much more so it is between white and black. The policy of the Minister of Native Affairs seems to be to discourage all unofficial contact between white and black, and to see that what contact there is is kept on the basis of the superior talking with due reserve to the inferior. He is now asking Parliament to give him the right to interfere with the mission

schools, one of the few islands of normal living in a divided country, where in exceptionally favourable circumstances it may be possible for friendships to be forged between white and black on that most unsentimental and healthy of bases, comradeship in a common task. At every turn the doctrine of division is intensified. And yet the unfraternal brethren are at least so far brothers that they have to inhabit a common land and share the ups and downs of economic life. But there are tides stronger than ourselves that may preserve South Africa in spite of its leaders and their principles. We look through the happenings of the past few months as recorded in the Press and as experienced by individual South Africans and see how men are often better than their theories. In Durban recently the choir of Adams College contributed to the evening service of a local Presbyterian church and went on to sing in the Durban City Hall. Durban's musical director, Edward Dunn, is sponsoring a scheme for sending a Zulu, Ignatius Tema, with a golden voice, overseas to study. In Durban again recently an English-speaking Judge of the Jewish faith presided for the first time in Natal over a court case conducted in Afrikaans. In Pietermaritzburg, at the great Coronation service, one of the most moving moments was the prayer for Queen Elizabeth, offered with deep feeling in Afrikaans by the local Dutch Reformed minister. In the same city, staff and students of Natal's wholly English-speaking University attended service in the Voortrekker Church. Not long ago a European motorist on one of the North Coast roads got into serious difficulties. An Indian bus driver left his bus full of African passengers, spent 40 minutes getting the car in order without his passengers protesting or suggesting that they saw anything unusual in the arrangement, and, like almost all Indians, refused a tip for his help. These are small items drawn at random from the happenings in one corner of the Union, mainly during a period of a few months. It seems as if they give some ground for hope in a difficult situation. It is little short of tragic that while there is all this amount of goodwill knocking around, those who form and direct opinion should spend so much of their time in endeavouring to keep the people apart.

(With acknowledgments to "South Africa.")

Adams College Centenary

FROM the 3rd to the 10th October Adams College held its Centenary celebrations. They began with a special service of Thanksgiving and Dedication on Sunday the 4th. During the week other activities followed, among which was a broadcast play specially written for the occasion entitled "Dr. Adams Returns." On the Saturday, the 10th, the official celebrations were brought to a climax by a public function at which the guest of honour was the American Ambassador to the Union, the Hon. W. J. Gallman.

At this function, the Chairman of the Governing Council, Mr. Justice E. Henochsberg Q.C. welcomed the guests, expressed gratitude to the Almighty for his many mercies, thanked those who helped to forward the work of the College, and outlined plans for the future.

Senator the Hon. Edgar Brookes, L.L.D. then reviewed the history of the College mentioning the early days, tracing its growth from a local to a national institution, and emphasising some of the more outstanding contributions which the College had made to the advancement of African education.

The Chief Native Commissioner for Natal, Major M. L. Liefeldt, brought greetings from his Department and read a message from Dr. W. M. Eiselen, the Secretary for Native Affairs. The Director of Education, Mr. W. Murray Booyesen, offered his congratulations to the College authorities on their fine record and expressed his best wishes for the future.

Dr. John Reuling, Secretary for Africa of the American Board, Boston, brought greetings from his Board. He expressed his delight at being back at the College where he had spent so many happy years and at meeting so many of his former students. He assured the College authorities that though his Board no longer had a controlling interest in the College, it followed its work with alert interest, and it was ever ready to help in any way possible.

The next speaker was Mr. C. M. Moolla, Chairman of the Muslim Benevolent Trust. After extending his congratulations and best wishes, Mr. Moolla announced that he and his Muslim brothers were anxious to make some contribution to African welfare and development. With this object in view his brethren had asked him to say that they had now set aside, as their latest gift, the sum of £2500, £1000 of which would be for Adams College.

When the American Ambassador spoke, he said that he was proud to take part in the Centenary celebrations, especially as it was men and women of his country who had played a large part in the founding and building of the College. After he had made appropriate reference to the contribution of the College to inter-racial harmony, the Ambassador left the platform and moved over to the site of

the Teacher Training College and there laid the Foundation Stone of the new building.

It was left to Mr. Donald Mtimkulu, a former student of the College and the present Principal of a sister institution, to return thanks to the speakers and to all who had made it possible to hold such a splendid function. This bit he did most acceptably.

After the Principal, Mr. G. C. Grant, had made a few announcements, the function was brought to a close with the singing of three National Anthems—God Save the Queen, Die Stem and *Nkosi Sikeleli Afrika*.

That same evening in the Dining Hall students of varying vintages, from as far back as the 90's to the present decade gave reminiscences of their days at the College. Time did not permit of all "to say their say," but those who did so revealed how much the College had meant to them and how dear the College still was to them. In fact, one of the most outstanding impressions of the season of Celebrations was the happy spirit that prevailed. Students, former students, members of staff, and well-wishers co-operated splendidly. So much so that the occasion was both happy and inspiring.

Two further matters in connection with this centenary commemoration remain to be mentioned.

A special centenary history of the College is being prepared and is to appear early in 1954 with the title "In the service of Africa." It is being written by Margaret Park and Edgar Brookes and will show the story of the origin of Adams as a part of the stirring early history of Natal, in which the missionaries of the American Board, especially Adams and Lindley, played so prominent a part. The later and more differentiated history of the College is also of interest, both as part of the educational history of Natal and also as a domestic story of the ups and downs, discouragements and steps in progress of a great institution under its strikingly different principals and other workers. In addition to the general edition there is to be a specially-bound subscription edition of two hundred numbered and signed copies at three guineas.

There is also a special centenary appeal for the sum of £50,000 for the building of a new Training College and some much-needed homes for staff-members. This appeal is still open.

If you want to avoid criticism, do nothing, say nothing, be nothing.

It is better to light one small candle than to complain about the dark.

Old Chinese Proverb.

Sursum Corda

He must increase and I must decrease. John 3 : 30.

SELF-LIMITATION leads to growth. When we want conditions that encourage growth we first employ the method of limitation. If we want our fruit trees to grow big and strong and to bear good fruit we prune them thus limiting them in a way. Laws that seem to limit us are intended in many cases to provide conditions for progress and growth. For example, the aim of the moral law "Thou shalt not steal" is to provide encouraging conditions for the enterprising to work harder backed by the assurance that the results of their labours will not be enjoyed unlawfully by the idle. So the more willing a man is to limit himself the better chance he has for moral growth. It is on this principle that the truth of the words of John the Baptist rests when he said, "He must increase and I must decrease."

He had initiated a nation-wide revival. People had come from all the provinces of Palestine and beyond to hear him. He had made such an impression that some thought he was one of the old prophets come back to life again while others thought he was the Messiah. Someone has said that "it is a great trial to human pride to efface oneself in the midst of a career of extraordinary popularity while the energies of life are still unbroken and the hopes of expanding usefulness still strong in the heart," and yet this is exactly what John the Baptist did.

When our Lord began His ministry and had allowed His disciples to baptize, John's disciples went to him and said, "Rabbi, he that was with thee beyond the Jordan, to whom thou barest witness, behold the same baptizeth and all men come to him." John answered and said, "A man can receive nothing except it be given to him from heaven. Ye yourselves bear witness that I said I am not the Christ, that I am sent before him." He concluded by saying, "He must increase and I must decrease."

Here we see the very climax of the testimony of John about our Lord. Before, he had said of Him, "There cometh one who will baptize you with the spirit and with fire." He had spoken of Jesus as one whose shoe-latchets he was not worthy to unloose. He had also directed others to Him saying, "Behold the lamb of God which taketh away the sin of the world." Here he says, "He must increase and I must decrease." In this resolve we see John in another light. Unwittingly he revealed the greatness of his stature as the forerunner, as the voice crying in the wilderness preparing the way for the Messiah. No doubt he had been the right choice for the great work and he had not failed. His greatness lay in this willingness to make room for the one for whom he had been preparing the way. It is no wonder that later Jesus said of him,

"What went ye out to see in the wilderness? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they who wear soft raiment are in kings' houses. But what went ye out to see? A prophet? Yes, I say unto you and more than a prophet. For this is he of whom it is written, 'Behold I send my messenger before thy face which shall prepare thy way before thee.' Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist." John was great because he allowed the influence of Christ to grow even if that meant a decrease of his popularity as the forerunner. "He must increase and I must decrease."

But what did this imply! It implied that the influence of Jesus must increase in the hearts of men. He had said that Jesus would baptize with the spirit. The essential thing in any person is his spirit. Often we may know a person by sight and yet say we do not know him. It is only when we have stayed with him for some time that we begin to say we know him. The difference is brought about by our knowledge of his spirit. Although the spirit is unseen we get to know it by the words the person utters for "out of the fullness of the heart the mouth speaks." What we hear people say is often the overflow of their inward thoughts. We know the spirit of a person also by the motives that govern his actions. They may be kindly and good motives or they may be motives of malice or hate. We may know the spirit of a person also by his attitudes towards others, which may be attitudes of conceit and contempt or of sympathy and respect. In all these several ways and others we get to know the spirit and then we pass judgment and say a person is good or bad. Now our Lord is part of the eternal Spirit of goodness marked by love truth and beauty. His thoughts and words revealed this beyond doubt to many who knew Him. They reveal that to many who read about Him now. He came therefore to baptize men with His spirit, that is, to impart to them the spirit of the living God. That is why John said, "He must increase and I must decrease."

John himself was human like ourselves and although he was a good man he could not impart effectively the spirit which changes character and enriches personality. In all of us there is a tendency to do what we like and what we like may not always be for our good. It is only when we begin to consider others that character begins to grow and our usefulness to increase. When we limit our desires to what will be acceptable to others then we are truly on the way to growth. That is how we can reconcile the increase of the spirit of Jesus in us with the decrease of our inclina-

tions. A child who is willing that the authority of his parents over him should grow and that his personal inclinations should decrease is certainly on the way to acceptable growth of character. A person who is willing that the authority of the moral law should grow in him and that his unregenerate nature should decrease is on the way to greater acceptability to men and to God. A believer who allows Christ's influence through His spirit to increase in his life will certainly grow in Christian character and will be a dynamic force in whatever situation he finds himself. Jesus can bring about this result by baptizing us with His spirit. "He must increase and we must decrease."

Secondly this implies, that the influence of Jesus must increase in the institutions of the world, that is, in the organisation of the life of men through the home, the community and the nation. John in his ministry had primarily the Jew in view. He was the forerunner of the Messiah of the Jews. He never rose above the limited organisation of Jewish life, whose people thought of themselves as the chosen race to the exclusion of people of other races unless they were first made Jews by law, which was the only saving grace to their standpoint on this question. Our Lord had come specially to break down such barriers. His spirit of love and truth took in all sorts and conditions of men. In Him there was no Jew nor Gentile. He was to be and still is the hope of the world. There was in Him the very essence of the rightness of things which happily we are beginning to realise today as is shown by the drawing up of charters of human rights which progressive nations are seeking to make applicable to people of all races. Behind this we see the growth of the influence of Christ and the decrease of human or racial pride. I know that there are some members of depressed or oppressed classes or races who think that Christian religion has nothing to offer them, just because there are some people who while claiming to be Christian say some races have no place in their civilisation; although the civilisation itself is mainly the result of the spirit of Christ. I think that both those attitudes are contrary to the spirit of Christ. Take away Christ and His influence from Western civilisation and it remains naked barbarism or paganism not worth striving for. Let any Church relegate to the background Christ and His principles and that Church at once becomes a tribal religious organisation nor far removed from ancestral worship or the worship of the Greeks during the period of their mythology. When Christ is lifted up He draws all men to Him. He transcends all racial and national barriers. Reject Christ just because you a member of a depressed or oppressed class or race, then you are rejecting the key to your upliftment and recognition. If there is one thing which remains a serious obstacle in the way of wicked men and of oppressors, that one thing is Christ. Many of them wish there had never been such a Divine

Man who once passed through this world at a certain period of history, as otherwise their way would be clear to pursue their course unhindered by the recollection of His accusing words and life. But history cannot be blotted out and the Spirit of the divine life which was lived in Galilee cannot be quenched as its Source is a living Saviour. It is gaining momentum as the years pass, inspiring hope and passing judgment in its triumphal progress. Organised Christianity may sometimes fail men, but not the Christ. He towers above organisations and epochs of history. We should never turn our backs to such a refuge. A story is told of an aged bishop who lived in the days of the oppression of the Christian religion. He had preached the Gospel and lived the Christian life and had found that it worked and gave hope for a better tomorrow. The oppressors arrested him as they had arrested many others like him. Some were thrown into the arenas to be devoured by wild beasts. Others were tied to poles and their clothes set on fire and were burnt to death. He was informed that this would be his lot if he did not curse Christ. The pole on which he was to be tied and burnt was ready and the oppressors were determined. But even at the eleventh hour this brave follower of our Lord replied and said, "Eighty-six years have I served Christ and He has never done me any wrong. How then can I blaspheme Him now, my King who saved me." So, triumphantly to the flames went Bishop Polycarp. For over a hundred years now have our people served Christ and He has never done us any wrong. Instead much good has He brought about. Superstition, witchcraft and many other evils have been suppressed in our national life through His influence. On the positive side through His influence, the lamp of true religion and intellectual attainment has been lighted never to be extinguished again. How can we at this stage reject such a friend? He is the only hope for our upliftment and for the opening of the doors to fuller life. We may reject many things from the West but we should never reject the Christ. We must allow His influence to increase and our inclination to evils that militate against His spirit to decrease. "He must increase and I must decrease."

Lastly this implies that the influence of Christ as the only Saviour of the world must increase. John had said of Him, "Behold the lamb of God that taketh away the sin of the world." The world has many religions. We in these parts used to worship Qamata through the spirits of our ancestors. But our ancestors were human. They had our weaknesses. Besides they themselves knew very little about God. None of them could be a Saviour. Many other sections of humanity are in the same position. They approach God through men who lived amongst them and were of them. So do the Mahommedans whose guiding religious genius was the prophet Mahommed. Some

sections are still groping for God in the dark relying for guidance on the words of their wise men as do the Chinese with their sage Confucius. But in the course of history God in Christ came to reveal Himself as the God of love and truth. Here at last in Christ a Divine Man came to save the world. Had one of our ancestors been God at the same time, we could be satisfied that we were on firm ground in worshipping God through our ancestors. Had the revered Mahommed or the sage Confucius been both man and God, the followers of these great men would be standing on firm ground in worshipping God through them. The whole world seeks truth but truth can only be revealed by the source of all truth. In Christ, God the source of all truth, was pleased to reveal Himself fully to men and at last men stand on firm ground. Because He is the way, the life, and the truth, Jesus must increase and we must decrease. Ultimately multitudes of men and women from all nations, tongues and tribes will sing :—

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

They will so sing because the influence of Christ must grow in our characters, in the organisation of the life of the world and in the worship of all nations. "He must increase and I must decrease."
J.J.R.J.

The Imminent Trial of Strength in Central Africa

IT has often been said that in South Africa all politics are fundamentally racial politics, and this would appear to be on the point of being exemplified once more farther to the north in the new Central African Federation. With a Federal election due in December and a territorial election in Southern Rhodesia early in 1954 the parties involved are organising and defining principles, with the result that an outline of the situation is beginning to emerge.

The Federal Party, led by the men who brought federation about, is pledged to the principle of partnership, and a special committee appointed by its leaders has stated the fundamentals involved in practising it as follows :—

"(a) The desirability of conforming to a system that would enable White and Black to live in harmony.

"(b) The realisation that the European and the Native have distinctive and complementary parts to play in the federation, and that each should be rewarded according to his contribution to the partnership.

"(c) The recognition of the natural desire on the part of each race to develop on traditional lines, and the need for bearing this in mind in the provision of facilities and amenities while the present wide differences exist in the cultural levels of the mass of the people.

"(d) The gradual extension of political rights and privileges to those who conform to civilised standards of behaviour and culture, with a corresponding diminution in special political representation.

"(e) The acceptance of the principle that persons acquiring political rights should no longer enjoy special privileges."

In opposition to the partnership principle appears the newly formed Confederate Party, which calls for separate rolls for Europeans and Africans and separate territorial spheres in which white and black interests would respectively be paramount. Apparently they envisage an ultimate partition of the Federation into white and black states.

Native Affairs as such remain by the constitution the concern of the individual territories, and in consequence the Federal Party does not appear to be concerning itself with defining a Native policy, beyond the acceptance of partnership. It foresees clearly the process of adjustment from time to time that will be necessary as a backward people is helped forward in progress. One inevitable result of this is that, as an intelligent observer has reported "the ordinary voter is in an unhappy position. He wishes to do what is best for the federation for which he voted and he realises that it would be logical federally to support the people he supported at the (Southern Rhodesian) referendum, but there is no doubt that the Confederate Party has advanced a Native policy which is attractive to many."

A suggestion is finding support that there should be an agreed freezing of Native policy for the five years of the first federal parliament, in order that all concerned may concentrate without distraction on getting the Federation running on sound economic and working lines. They feel that when that is accomplished will be soon enough to face up to the racial issue. It is reasonable to conclude that both in Central and South Africa, (from which the Confederate Party appears to get much of its inspiration), the racial situation will have developed a good deal further in five years and be freer from some of the confusions which beset it at present. But the suggestion has been uncompromisingly rejected by Sir Godfrey Huggins the Prime Minister.

In the smallest member of the Federation, Nyasaland, there seems now to be some hope that the new state will not have to face the strong resistance to which a great number of the African people pledged themselves. It has been announced that the Nyasaland African Congress has decided to change its policy and has urged the Natives to cooperate with the Government. At the same time the chiefs who had once agreed to join in the non-cooperation plans of the Congress, are said to be abandoning it because of the misery and suffering which they see to be involved in it. This may be a pointer of happy significance for the new federated state.

New Books

The Day Star Arises in Mashonaland, by W. J. van der Merwe. (64 pp. 3/-).

This is the story of how the Gospel came to Mashonaland, told by the Chairman of the Dutch Reformed Church Mission in that territory and embellished with thirty-one illustrations and a map. It is the record of a most effective bit of work in an unresponsive field, pioneered by the Rev. Andrew Louw in 1891, when the country was still in an unsettled state with Matabele impis yet at large in it. Faith undiscourageable and the love that "endureth all things" carried the Mission through the early disheartening years to great achievements and the large, many-sided work of today. The dimensions of this may be judged from the fact that it comprises twenty thousand church-members, four hundred schools with forty thousand pupils, two hospitals treating a hundred and twenty thousand patients annually, and highly effective work for the deaf and the dumb. Mr. Louw, now well into his nineties, is spending his closing years in the heart of the mission—the "angel of the Church of Morgenster," the station he founded and named with confident faith after his boyhood's home at Paarl.

Dr. van der Merwe has given us a "plain, unvarnished tale" about achievements which would lend themselves admirably to more imaginative telling. Reading it has aroused the hope that some day, perhaps, a great book will be made out of the stories of some of the notable missionary pioneering which has been done in many fields by South Africans—by Andrew Louw in Mashonaland, by his cousin Andrew Murray in Nyasaland, by the Dokes in Lambaland, by the Judds, Ivan Hepburn, George Botha and their colleagues in Nigeria, and by others elsewhere. There is a rich vein of inspiration here for young readers in South Africa and elsewhere, awaiting the right man or woman to work it and make what these people attempted and did come to life in a way that most of the missionary biographies of the older type no longer do.

We welcome this account of a great work with which English-speaking people are not nearly as familiar as they might be, and we trust that it will reach a wide circle of readers. If, as we hope, a further printing should be called for, some editing of the turns of language here and there would enhance its attractiveness.

Race Relations: East and West, by Maurice Webb. (S.A. Institute of Race Relations, 35 pp. 2/6).

Mr. and Mrs. Maurice Webb have been on a "somewhat leisurely" visit to parts of the Far East and Australasia. They had no specific objective, but their keen interest in racial relationships inevitably found much to observe and ponder. Mr. Webb recorded his reactions from time to

time in brief, vivid articles written in the course of these travels, and these he has now assembled into this attractively produced booklet, together with a few excellent illustrations. All that he has written is most readable and informative, clear in observation, shrewd in comment, and full of suggestiveness in regard to our racial problems. Thus when he reaches home again after seeing things for himself in Singapore, Hong Kong, Australia, and New Zealand we find him reflecting that "South Africa's belief that proximity means tension may be only a myth and an extremely expensive myth. To run two buses where one would do is bad business. To insist on housing racial groups separately in areas that are remote from many places of employment results in loss of time, excessive demand for transport, and industrial fatigue, to say nothing of the cost of ill-will. If, as seems probable, this belief is no more than a peculiarly South African myth there is, however, hope for the future. It would mean that we are not condemned to an eternal hell of race hatred because ours is a multi-racial country, that we can change our race attitudes if we will."

Mr. Webb makes us wish that many more South Africans might make unhurried visits to the Far East. We have known cases where the experience had a very profound influence on them. India, in particular, should clamour for them.

* * * *

The Cross over India, by Rajaiah D. Paul. (S.C.M. Press, 127 pp. price 8/6).

This is a short lucid history of Christianity in India. The writer, Mr. Paul, an Indian Christian layman, gives a straightforward account commencing with the entry of Christianity into India, if not with the disciple, Thomas—a tradition so persistent and wide-spread as to be difficult to reject as unworthy of credence—then certainly in the second century of our era. A prelate of the Indian Church was present at the council of Nicaea (A.D. 325) and there are reports from traders confirming its existence until about 900 A.D. Then there follow six hundred years of silence until the coming of the Portuguese, who discovered in Malabar, much to their chagrin, a regularly constituted Church with deacons, priests and bishop, but knowing nothing about the Pope of Rome and owing no allegiance to the Roman Church. This was the Syrian Church which was to undergo the severest persecution as the Roman Catholic hierarchy tried by every means to bring it under its sway, until the arrival of the Dutch in the 17th century freed it once more.

Mr. Paul then describes the advent of Protestant Christianity both in South and North India, dealing in two subsequent chapters with their campaigning methods and describing some heroes of the Indian Church. He then

reviews the achievements of the Christian movement as a whole in India, following this with chapters on Church reunion, failures of the Indian Church, and the Church in the new India.

The results of mission work in India give cause for thanksgiving to God. There are today nine million Christians in India, forming two per cent of the total population and the second largest minority community within it. The literacy rate is twice as high as for the rest of the population and the impact of the Christian community upon Indian's social, political, economic and spiritual life has been out of all proportion to its size.

All this has been achieved in spite of the most considerable obstacles, the Hindoo religion with its deadly caste system, the many languages, the persecution of the new converts not only by the Hindoo but also by the British Government, which in the early days gave all its support to the Hindoo religion, and more recently when its aegis was an embarrassment to the Christians in an atmosphere of fluid nationalism.

There is a succinct account of the formation of the Church of South India which does not fail to thrill, and in the thought-provoking chapter on failures, the subjects treated,—the caste system still in the church, the drink evil, the failure to naturalize Christianity in the country, the failure to increase social intercourse between Europeans and Indians, the tendency of the Christian community to isolate itself, the lack of a sense of stewardship and evangelical zeal, these and others,—will be of particular interest to those concerned with the Mission of the Church universal and how best it can be furthered.

J.D.M.

The Mission of the Local Church, by Paul Rowntree Clifford (S.C.M. Press, 120 pp. 7/6.)

The writer of this refreshingly real and valuable little book about the Christian Church in its local setting is the Superintendent of the West Ham Central Mission in the East End of London, as was his father before him. In a day when teaching about the Church is very much to the front, aided to a considerable extent by the growth of the ecumenical movement and of interdenominational cooperation, he has fortunately felt called to emphasize for us the function of the local church or congregation and to try to set out what he thinks the pattern of it should be. The value of his book lies to a great extent in its power to provoke thought and argument, and this is enhanced by an entire absence of the polemic.

Mr. Clifford's underlying conviction is that "if we base our beliefs on the Scriptures, the Church is to be conceived not in terms of an institution, but in terms of the people of God, the Divine Society... a community of people brought into being and sustained by the saving grace of

God... the fellowship of the redeemed in whose company life's true meaning is to be found." How this is to become a living and inspiring reality for the ordinary man in the place where he lives is then discussed with reference to Worship, Sacraments, the Community, the Family, and the Universal Church. The opinions expressed are frank and honest: you will not always agree with them—you are not meant to do so—but you will not read them with any care without having your mind quickened and stirred over a number of very important things.

Two sentences may be quoted for their interest, the one of fact, the other of forecast:—

"It is a significant fact that there is a higher proportion of confessed Christians in the universities of our land, particularly at Oxford and Cambridge, than in any other section of society."

"The time is coming when many churches will find that they are largely composed of first generation Christians whose parents and grandparents have never professed the Faith."

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The Book of Job. "Torch Bible Commentaries" by Anthony & Miriam Hanson (S.C.M. Press 118 pp. 7/6).

This further book in the Torch Series of Bible Commentaries maintains the high standard of scholarship set by previous numbers. And again, as in the others, scholarship is not an end in itself, but illuminates the living message of the book.

It deals first of all with the structure of the Book, pointing out that although the main part of it is in poetry, the first two chapters and part of the last chapter, commonly known as the Prologue and Epilogue are in prose and form the framework for the central portion. This framework is neither a piece of literal history nor a story made up by the author of the book of Job to suit his purpose, but an old legend which runs back into the earliest period of Jewish history. Nor did the story originate with the Jews, for scholars in recent years have actually found traces of a Babylonian Job, that is, a fragment of a Babylonian legend hearing a strong resemblance to the Job story, and dating from before the seventh century B.C. Another parallel is found also in Hindu legend. The author of the Book of Job has used this well-known legend because it gave him suitable context in which to deal with certain problems in connection with God's government of the world and the relation between God and man.

But it is vitally important to note that the author's treatment of his theme is so much more profound than the conventional piety of the legend that the contrast between his Job and the legendary Job is almost ironic.

The Second Section, 'What is the Book of Job about?' is particularly revealing. The conventional interpretation

which took its cue from the reference in the Epistle of James of Job as a man of outstanding patience under suffering, is shown to be true only in the prose framework. Otherwise, it is a very different character who bursts forth into passionate pleas against God, bemoans his own birth and cries for justification.

Even the problem of innocent suffering is not considered by the authors to be the main theme, as this would bring the conclusion of a poem, which clearly shows itself to be the vision and insight of a great and daring mind, down to the level of Job's friends' understanding of the matter, which is nowhere so profound as Job's.

They feel that the central message is in fact set against this background of the agony of a man's sufferings and is found in the question, How can a man be just before God? This is a question which complacent piety can never frame, but Job's suffering brings him to the threshold of this experience and great truth, that justification comes by faith in God and not by self-vindication.

The Christian has been given just what Job asked for in chapter 13—a God who has removed His awe and revealed His ways. But the Christian is still unable to make out a case for his own righteousness in the way Job expected, as he is overwhelmed with the glory shown, not in the whirlwind, but on the Cross.

The voice on the Damascus Road had the same effect on Paul as the vision of God's Majesty on Job. Both the old Testament poet's character and Saul of Tarsus cease their efforts after self justification and salvation by works, and rest in faith.

Job, on this one vitally important theme saw farther than anyone else in the Old Testament and is entitled to rank with Hosea and the Second Isaiah as one whose insight into the ways of God makes him seem more like one who lived under the Christian dispensation, say the authors in the section "The Book of Job and the New Testament."

There then follows a final Section, before the detailed Commentary, on the Date, Style, Text, and Editions of the Book.

Altogether this is a valuable contribution to the understanding of a fascinating book of the Bible.

J.D.M.

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The Formation of the New Testament by H. F. D. Sparks. (S.C.M. Press 172 pp. price 13/6).

The Professor of Theology at Birmingham University has given in short compass a most valuable introduction to the New Testament. He sets out, particularly, to present the literature of the New Testament against its historical background and to relate it to the life of the Church. He is at pains to show how, both in its separate parts and as a whole, it owes its origin to the Church. The approach is

not theological but historical. He takes as his starting-point the origin, growth and development of the primitive Christian Church, after which he attempts as far as possible to fit the books of the New Testament into their appropriate places in the story.

This occupies the first and the four succeeding chapters in which with clarity and discrimination he describes how the devotional and social life, the organization, the theology, the day-to-day needs, the questionings and the quarrels of the Church produced books differing widely both in form and content.

In the final chapter he sketches the stages by which the twenty-seven books that make up the New Testament today alone became recognized throughout the Church as together constituting an authoritative, scriptural canon.

Finally, he draws some important implications from the study. "The New Testament only has meaning when understood against the background of the Church which gave it birth and nourished it to maturity. No doubt it may legitimately be used as a criterion by which to judge the Church, after the manner in which the sixteenth-century Reformers claimed to be using it. No doubt, too, it may legitimately be used as a standard to which the modern Church must conform. But this is only because in canonizing it, the ancient Church set it up as a permanent 'rule.' Any attempt to exalt it to a permanent position above the Church, or to use it uncritically as a stick with which to beat the church on all and every occasion, involves an assumption, which in the light of the facts we have been considering is both arbitrary and unjustifiable. . . The New Testament and Church belong together. . . It is nothing less or more than 'the Church's Book.'"

J.D.M.

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Bible Guide Books 21-26 ; Lutterworth Press (sixpence each.)

The last of this most useful series has now been published, covering the last letters of St. Paul, the Pastorals, the other Epistles and the Book of Revelation. Then there is a final booklet on the vexed question of the Inspiration of the Scriptures, including notes on the Canon, the early Greek and Hebrew MSS and the various versions of the English Bible. The writers of the booklets are to be complimented on the way they have compressed their material into the space of twelve pages and still made them eminently readable. On the whole, the authors have followed a mid-course between the 'Liberal' and 'Conservative' schools of Christian thought, and for that reason, if for no other, it is to be hoped that young students, especially, who cannot afford the larger commentaries, will avail themselves of these balanced and informative booklets.

J.D.McT.